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THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

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*“For my own part, I have never believed that signs and demonstrations unusual to mankind were required to secure a testimony; because I believe that the knowledge which gives us a testimony is not incomparable to the knowledge of other well demonstrated and generally accepted facts.”—STEPHEN L. RICHARDS.*

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“MORMONISM” AND SOCIETY

ELDER JAMES H. WALLIS

MUCH that is erroneous and misleading has been written and published about the marriage beliefs of the “Mormon” people. In many cases this has been due to ignorance, but often it is the result of malice and with a deliberate intent to deceive. When the world understands the mission and practices of the marriage system of the Church of Jesus Christ of Latter-day Saints, they will see in it the saving grace that will redeem the world from the blight that is settling upon it and threatening the very foundations of its existence. “Mormonism” recognizes the first divine command given to Adam and Eve: “Be fruitful, and multiply, and replenish the earth.” Motherhood is consequently looked upon as the right and duty of every well born woman and fatherhood of every man worthy of membership in the Church. Measured against this holy purpose of marriage, the gratification of lust is debasing and sinful, and marks a low order of manhood and womanhood.

The Latter-day Saints are the most moral people in the world. Their boys and girls are taught at mother’s knee that virtue and chastity are their most priceless possessions, and that the sin of unchastity is next to murder. Marriage is a divine institution to fulfil the righteous purpose of the Almighty, an eternal union, and not one “until death do you part.” When solemnized in their temples it binds the contracting parties together for time and for all eternity, and bestows upon them keys and powers pertaining to everlasting increase, exaltation and glory. They

demand that those who go into these temples shall be pure, clean, virtuous and chaste, men as well as women. The Latter-day Saints do not believe in a double standard and denounce all forms of birth control; they teach their children that the prevention of offspring is a sin which, if practised, must be paid for at the risk of health and happiness. Such a standard of marriage tends to the preservation of life, and to the development of the highest ideals of manhood and womanhood, and in the highest degree, of the powers of life.

The value of such a conception of marriage to society is inestimable. It is a safeguard against infidelity to the marriage vow. By its righteous practice the social evil would be eradicated, the inducement for divorce would vanish, because husband and wife, realizing that their covenant is for all eternity, would seek, by every means in their power, to make themselves congenial to each other and fit themselves by patience, love and virtue, to dwell together eternally in the presence of God.

The "Mormon" Church does not attempt to eliminate divorce by forbidding it, but endeavours to impress on its members the sacredness of the marriage contract. Young people are taught so to live that joy in each other's society increases with life's experiences, its sorrows and delights. Divorce in itself is not considered to be so much an evil as the cause or causes that lead up to divorce.

The great responsibility of the "Mormon" parent is to awaken the spiritual life in their children, and to keep the divine torch ablaze. Each son and daughter must be born of the Kingdom of God, as well as into it. Not until this is done can their lives vitally mingle with the life of the Church. Not until this is done is the parent absolved from responsibility. When this is faithfully accomplished the children will in due time blossom and bear fruit after their kind. On this divine basis, and on this alone, can the promises made to Abraham be fulfilled—that his seed should become as numerous as the stars in heaven or the sands upon the seashore, and thereby should the nations of the earth be blessed.

The "Mormon" parent recognizes that the duty of rearing a family is three-fold: a duty to God, to country and to self, and no true Latter-day Saint can evade this responsibility. It is enjoined on every parent that they shall give their children religious instruction and train them to ceaseless industry, thrift and honest toil. The Lord in a revelation to the Prophet Joseph Smith taught that "the idler shall have no place in the Church, except he repent and mend his ways. He that is idle shall not eat the bread nor wear the garments of the labourer. The idler shall be had in remembrance before the Lord." With such teachings it is little wonder that the thrift and industry of the

"Mormon" family is universally recognized, and that 70 per cent. of them own their own homes.

The Latter-day Saint home respects and practises family prayer, and this has done much to produce a religious atmosphere. It has produced a harmonizing influence among the members of the family. It has also done much to create a grateful, reverential and responsible attitude on the part of youth. Family prayer is one of the most powerful influences in cementing the "Mormon" family and building them together.

The conception of Heaven held by the Latter-day Saints, is one in which the happy home relations of this life are continued. To be worthy to preside over a well organized home is among man's greatest achievements. There is no rest from labours on the part of the parent so long as a single member of the family is not progressing and growing. The doctrines of the Church make the welfare of the children the chief responsibility of the parent. To leave anything undone which could have been done for the development of the child, is to be guilty of gross neglect of religious duty. This responsibility toward childhood underlies most of the characteristics and life of the Latter-day Saint. It colours the home habits, and determines the physical, moral, spiritual and intellectual life of the child. A home of healthy, moral, happy and well regulated parents and children is the chief aim of all members of the Church. Children righteously begotten and cared for after birth are verily "an heritage of the Lord."

The purity of the social and family life of the Latter-day Saints is evidenced in many directions. Their birth rate is nearly one-third greater than that of leading civilized nations of the world, as listed by the League of Nations in its annual health book. According to the United States census report on "Marriage and Divorce," marriages among the "Mormon" people are 32 per cent. higher than in the whole of the United States. Adultery is given as the cause of 11.5 per cent. of the total number of divorces, according to the same authority; the percentage for Utah was only 1 per cent. Convictions for sex crime is another index of the sex morals of a people. In this respect the Latter-day Saints have a very enviable record, for Utah ranks the lowest with 2.7 per 100,000 population. Insanity, much of which is caused by domestic infidelity, is lower among the Latter-day Saints than any other civilized nation of the world.

It is not, therefore, that the Latter-day Saint parent makes everything else bend to the begetting of children:—he rather makes everything bend towards social chastity, towards the curbing and subduing of that heritage of lust which has descended upon him, as upon the rest of mankind, from a thousand unbridled ancestors. Increase in the number of children is the natural consequence of such a course. Latter-day Saints have

never apologized for their large families. They welcome children to their home and feel that the more God sends to them the more they are blessed. It is easy for the "Mormon" woman to understand from her religious point of view why women in ancient Israel should have felt so keenly the sense of reproach which accompanied barrenness, and the sense of joy and rejoicing which came when God made her fruitful. Without offspring and motherly love, a part of her nature must forever remain enclosed, a spring shut up, a fountain sealed.

The Saviour said, "By their fruits ye shall know them. A corrupt fountain cannot send forth pure water." And so with "Mormonism." If it was corrupt in its marriage system and practice, and in its social life, the results would be seen in both home and community. We invite the honest in heart and the seeker after truth in all the world to reach out and partake of the fruit, for it is sweet and satisfying and will bring happiness to those who eat of it.—(Address delivered at the Czecho-Slovak Mission conference held at Prague, Sunday evening, July 10th, 1932.)

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## SCIENCE AND RELIGION

ELDER NEPHI JENSEN

THERE are four great constructive and remedial forces in the world : science, philosophy, art and religion. Each of these noble agencies has an important work to do. The work of each is distinctive. An infinite amount of useless controversy would be avoided if the special mission of each of these enterprises were definitely understood.

A simple illustration will aid us in understanding the special work of these instrumentalities. Before me as I write is a little machine. It is round in shape, and a little flat. On its face are some figures arranged in a circle and some hands that move when the machine is operating. We call the machine a watch. If this machine should get out of order so that it would not run, a problem would arise, the problem of ascertaining why the watch stopped.

Suppose a technician should be called in simply for the purpose of determining what was wrong with the watch. This technician would perform a purely scientific task. He would find the facts. Science is essentially a fact finder.

Spinoza said : "I determine neither to laugh or weep over the actions of men, but simply to understand them."

This is the purely scientific spirit. Science merely seeks to discover truth. It does not concern itself about the consequences of discovering truth, or the use to which the truth is to be put.



Science does not care whether I am good or bad ; it only cares to know why I am good or bad.

The attitude of the philosopher towards truth is broader than that of the scientist. He does not merely seek to find facts. He seeks to give truth its proper place in the totality of truth. Philosophy unifies and harmonizes truth. If some one should approach the study of this same watch from the point of view of determining the right relationship of time keeping to the absolute realities of life, he would be performing a distinctively philosophical task.

The work of the artist differs from both that of the scientist and the philosopher. The artist is a creator. In the finer sense he is a creator of beauty. Suppose I should desire to have a beautiful landscape engraved upon the case of the watch, I would not employ either a scientist or a philosopher to do the work. I would hire an artist. For the task of making anything beautiful is distinctively the artist's task.

But what is the mission of religion? What is its distinctive work in the world? We can find a very fundamental answer to this question by approaching the watch from a new angle. Suppose the main spring of the watch has lost its energy and I should touch it with a powerful magnet or other sensitizing substance, and resensitize the spring.

This act would not be distinctively scientific, philosophical, or artistic. It would be comparable to the distinctive function of religion. For it is the basic mission of religion to quicken into life the slumbering higher instincts of the soul.

Instead of using a watch as an object lesson, let us now turn to that most wonderful thing in the world—a human life. You marvel in the presence of the mystery. A thousand questions arise in your mind. What is life? Where did it originate? How did it originate? When did it originate? These are all interesting questions. They stimulate thought. These challenging questions sent one of the greatest minds of all time to nature's deep archives, to the heart of the flower, the throat of the bird, the colour scheme of its wings, the fins of the fish, the bones of age-old mastodons and the crumbling remains of extinct species, to seek and discover the origin of living things.

Did Darwin fail? Not altogether. He found millions of facts and truths which have enriched the world's storehouse of knowledge. And he earned for himself the right to have his name enrolled upon the honoured list of the world's ten greatest thinkers.

Herbert Spencer, in his *Data of Ethics*, lays down a sound premise for a comprehensive theory of conduct, when he says, "Human life is the most important thing in the world."

Upon this premise he builds a comprehensive unified theory of right and wrong. He argues that anything that tends to corrupt or destroy human life is wrong ; and that everything that tends

to improve and ennoble human life is right. Spencer is here philosophizing. He is not discovering truth about life. He is not beautifying life. He is correlating and systematizing truth. This is distinctively the task of the philosopher.

Spencer calls his most comprehensive work *Synthetic Philosophy*. The title is apt. For philosophy is essentially a synthesizer of the truth.

William Shakespeare makes Hamlet apostrophize :

What a piece of work is man! How noble in reason! How infinite in faculties! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

This is a creation. It is art. It is a beautification of the idea of the human personality. It is the distinctive mission of art to place a robe of beauty upon the truth.

Now let us look at an entirely different aspect of human life.

In the town of Bethany in Palestine, one day a little home was shrouded in mourning. Lazarus, who had been a dearly beloved inmate of this cottage had died. After he had been dead four days and nights, Jesus of Nazareth appeared near the quiet, sorrow-stricken home.

Martha, the sister of the deceased, saw the Master. The sight of Him stirred her heart as it had never been stirred before. For she saw in Him the personification of the goodness and power of God. Out of her faith-awakened heart she cried, "If he had been here, he would not have died."

What did she mean? She meant that if Jesus Christ had been in the sick room when Lazarus was dying of the devouring fever, He could have spoken a word by the power of His all-commanding faith and Lazarus would have been healed. She meant all that.

Aye, she had in her heart even a bigger thought. For before Jesus could enter the house she cried triumphantly, "But I know even now whatsoever thou wilt ask of God he will give it thee." What could she mean now? She meant that Jesus could walk to the tomb where Lazarus lay in the cold slumber of death; and He could stand there and speak one word and death would stand aside and the dead would live again. She meant all of that. And she could mean all of that because her heart had been sensitized by a divine life and power.

Through the ministry of Jesus Christ, Martha had been profoundly impressed with the reality of God, and the availability of His power in the time of dire need. This faith actually quickened her soul into a newness of life and power.

Religion is distinctly a kind of life. It is fullness of inner or spiritual life. It is the fundamental function of religion to awaken this life in human hearts.

Religion is essentially a life-giver. The Master in His most beautiful description of His mission said, "I came that you might have life, and that you might have it more abundantly." His time was too short to spend digging at the roots of life in an attempt to find the origin of life. His powers were too precious to spend in systematizing truth into a splendid, formal philosophy. He was too deep and earnest to be a mere artist, and coin beautiful words about life. With the fiery zeal of one who actually knew God and the eternal realities, He sought to intensify, broaden, beautify and glorify life.

Will Durant in his *Ten Great Thinkers*, after speaking of his chosen great thinkers, casually assigns to Jesus His place in history. He says:

Jesus by feeling and noble passion, a mystic vision and an incorrigible faith, from His little foot of earth, moved the world.

We do not learn religion in the same way that the scientist acquires his new facts, and the philosopher develops his theory of reality. A bit of simple analogy will aid us in seeing the distinction between scientific knowledge and religious knowledge.

Four men, a scientist, a philosopher, an artist, and a spiritual-minded person all see a perfectly formed rose the same radiant June morning. The scientist immediately becomes interrogative. Questions fairly bristle in his inquisitive brain. "What cosmic process produced this flower? How many million years has evolution been at work on this task?" Before he reaches the end of his interrogation points, he discovers a peculiar growth on a leaf near the rose. It may reveal some special botanical facts, and that is the kind of facts he is looking for. He cuts off the mole, takes it to his laboratory. He dissects it, examines it closely and discovers some botanical facts. But the scientists did not become acquainted with the rose.

The philosopher discovered in the rose something which seemed to him to be basically real. It was the beautiful. He commenced to theorize about the meaning of the beautiful, and its place in the totality of realities. He developed a splendid philosophical theory. But he did not learn to know the rose. Speculation about the abstract quality of beauty does not give actual knowledge of the beautiful. It gives merely a theory of the beautiful.

The artist set up his easel, got out his brush and tints, and commenced to paint the rose. He succeeded in putting on canvas his idealized picture of the flower. He did not meet the soul of the rose, but almost. Being moved to express the beautiful in light and shade, or form or tone, is very close to a knowledge of the beautiful.

(Continued on page 489)

THURSDAY, AUGUST 4, 1932

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EDITORIAL

THE MAN AND THE DRAGON

THE famous monument to the dragon and the man dominates the public square of the ancient city of Klagenfurt in Southern Austria. Rising from the water in a huge basin, the fierce dragon, cut from everlasting grey stone, spouts water into the basin, and glowers upon a man, also of heroic size and cut from enduring stone, who, unafraid, stands ready to bury his spiked bludgeon in the head of the monster.

The artist has made his meaning clear. Though the malignant beast is many times the size of the man, and much more powerful in brute strength, it will be vanquished in the encounter.

The monument celebrates a noble victory of man over tremendous difficulties. In olden days the land on which the city is built was an inhospitable marsh, draining slowly into the neighbouring beautiful Woerther Lake. By tremendous efforts the land was drained, a city was built, and smiling, fertile farms abound where the swamp was supreme. It is a monument built centuries ago to honour toil, and as a witness to man's sure victory over all evils. As one travels through the beautiful province of Carinthia, among its fertile valleys and sturdy people, he feels that the story of long ago, told by the dragon and the man, still inspires the Carinthians to courageous conquest of daily difficulties.

The leering, horrible monster of war spits blood and pestilence upon the world. It has continued its carnage throughout human history, because man, in the aggregate, has not faced it with courage and destroyed it. When the will of humanity to end war is once formed, there will be no more war. Peace conferences, national agreements and diplomatic conclusions have no meaning unless backed by the sober determination to outlaw and to end the crime of warfare. It is of course an encouraging sign that the great nations are willing to sit in council to plan for peace; but if the impelling force is economic pressure or social need, or any other power than the will to abolish war, the negotiations are but wind-blown scribblings on useless scraps of paper.

Humanity must cease to glorify war, else legalized bloodshed will never cease. One man, by good luck or happy decision, wins a battle; he is made a duke or a king and great monuments are erected to his honour. Another, by a mischance or a moment's indecision loses the battle, and probably his head. Meanwhile,



the honest, daily toil of the masses, with the steady conquest of natural forces to secure food, clothing and the other necessities and comforts of life, remains unheralded, and is taken as a minor matter of fact. The traveller over the civilized world is sated and sickened by the never-ending glorification of war, and lingers for refreshment at the few shrines erected in honour of the noble, patient men who have made our beautiful world more glorious for humanity.

The monument to the dragon and the man reads to the world many needed lessons. If monuments to warriors were fewer, or laid in the dust, and more monuments were built to honour those who by persistent, courageous endeavour, make constructive contributions to the world—the contributions that even war must borrow and use in its foul career of stench and corruption—the thoughts of men might at last be turned to the glory of peace.

The Gospel of Jesus Christ teaches peace, universal peace. The basic principle of the social aspects of Christianity is the doctrine of the brotherhood of man. Until men can look upon one another as brethren there can probably be no enduring peace; but man's resolute will to abolish war will do much to bring about the era of peace. The glorifying of the arts of peace, and submerging of the events of war as scars of ugly disease, will go far to educate the will for peace, and to lead men to the Gospel conception of the brotherhood of man.—W.

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## SCIENCE AND RELIGION

*(Concluded from page 487)*

The spiritual-minded person by the sensitiveness and fineness of his spirit was instantly refined, exalted and ennobled when he came into the presence of the rose. He actually met the rose. He became acquainted with it in very much the same way that you become acquainted with a dear friend. He met the rose heart to heart, soul to soul, spirit to spirit. The spirit of beauty is the heart of the spiritual-minded man.

John Burroughs recognized the validity of this method of learning by coming into sympathetic relationship with things. He says: "We do not know a work of art in the same way in which we know a work of science or anatomical reasoning; we know as we know those we love and are in sympathy with; it does not define itself to our intellect, it melts into our souls."

This coming into sympathetic relationship with things is akin to inspiration. All the world's great spiritual leaders have learned their profound truths in this way. We learn science through investigation; we learn philosophy through meditation; we learn art through appreciation; and we learn religion through inspiration.

Religion is distinctly a moralizing and spiritualizing force in the world. In its true manifestations, it awakens the soul to the absolute reality of God and the immutability of His laws and thereby quickens the conscience. By its hope-stimulating power it makes immortality and eternal life an inseparable part of the never-ending now; and thereby anchors the heart to the enduring realities of goodness, beauty, and truth. By its faith-inspiring power it makes the heart beat faster and stronger for holiness and Godliness.

"Mormonism" is essentially and permanently a moral and spiritual quickening power. It is a spiritual life-giver. In this respect it fulfills the truest function of religion. Science investigates, philosophy stimulates meditation, art awakens appreciation, and religion sensitizes the spirit and deepens, broadens and enriches life.

Because of the spirit-quickening of "Mormonism," it inspires the deepest interest in all that is beautiful, good and true.

All that is true in science, all that is beautiful in art, all that is noble in philosophy, and all that is inspiring and uplifting in religion is a part of "Mormonism." With these splendid agencies, it quickens into life every lofty thought, every fine impulse, every exalting aspiration, and every worthwhile endeavour.

It fosters industry and thrift, promotes education and art, provides wholesome, joyous recreation, inspires reverence for the eternal verities, stimulates faith in God and hope of immortality, purifies the heart, refines the spirit, ennobles the mind; and brings to its votaries the deep, sweet, joyous "abundant life," in this world, and eternal glory and exaltation in the world to come.—(Published in the *Deseret News*, July 2nd, 1932.)

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## SIDE LIGHTS ON THE BOOK OF MORMON

ELDER JOHN HENRY EVANS

WHILE the Book of Mormon was being set up at the printer's in Palmyra, there came into the office one day a young man about thirty years old.

"I'm looking for some one," he said, "who can give me some information about a book that was revealed by an angel and that is being printed here."

Martin Harris happened to be in the printing office just then, and the stranger was referred to him.

"My name is Marsh," the stranger explained—"Thomas B. Marsh. I was on my way from Charleston, Massachusetts, to my old home in New York, when I heard that an angel had appeared to one of your townsmen and made known to him a book of plates. What about it?"

Martin Harris took Marsh to the Smith home in Manchester, where they found Oliver Cowdery. Oliver told him the strange story, so that he got it firsthand.

Returning some time later to the printer's, Marsh was given sixteen pages of the book that was to be. This he took home with him, reading it on the way and pondered over what he had been told. He believed what he had read and what he been told about the book; and when he related the story to his wife and read to her the sixteen pages, she, too, believed.

Later Thomas B. Marsh, with his family, moved to New York, was baptized, and, when the first quorum of apostles was organized, became its president.

In September, 1830, a youth of twenty-three came to Fayette, New York, where the Church had been organized five months before.

He was from Ohio, and was a preacher in the Campbellite Church. For some reason, unknown even to himself, he made a journey of several hundred miles, with his wife, to New York, where his father's family lived. On his way there he stopped off to see some friends. Here he came across a strange book, called the Book of Mormon. He was told that this book had been revealed by an angel to Joseph Smith, and been translated by him from some gold plates.

This interested him very much, for he believed in angels and revelation, and had often wondered about the origin of the American Indians.

So he read the book eagerly. And, what is more, he believed it, and made up his mind to pay a visit to the young man who had been so highly favoured of God. Thereupon he sent his wife on to his folks and went himself to Fayette. Here he was baptized.

This youth was Parley P. Pratt, who afterwards became an apostle in the Church.

Not long after this Elder Pratt, with others, went on a mission to the frontiers in Missouri, to preach the new message to the Indians. He took with him copies of the Book of Mormon. One of these he left at the home of a man named Carter, who lived out some distance west of Kirtland, where the missionaries had converted more than a hundred people.

Carter read the Nephite Record, believed it, went to Kirtland, was there baptized and ordained an elder, and, returning to his home town, converted sixty persons.

Out of Boston lived a practising physician by the name of Willard Richards. This was in 1835.

He had heard that somewhere in the West a young man named Joseph Smith had found a gold Bible. But he had paid no attention whatever to the rumours about the Prophet and about the people who believed in him.

One day he visited his cousin, Lucius Parker. It happened that Brigham Young had left at the Parker home a copy of the Book of Mormon. Dr. Richards, on seeing the volume lying on the table, picked it up and began to read it. After reading half a page, he exclaimed :

Either God or the Devil has had a hand in the making of this book, for man never wrote it!

Twice over he read the book, and that within ten days. And he believed it to be true. Pretty soon, after arranging his affairs, he moved to New York State, joined the Church, and became an active worker in the new organization. At different times he was private secretary to the Prophet and counsellor to President Young.

That is what the Book of Mormon did for these three men. And what it did for them it has done for tens of thousands of others—men and women.

Aside from the Bible itself, no book has so greatly influenced the lives of people as the Book of Mormon.

Other books there are, of course, that have influenced human life. Some of them have created revolutions in the world of thought and action. Darwin's *Origin of Species* has done that. But the influence of such books has not been directly, as a rule, through the reading of them by the masses, but rather indirectly through the speech and writings of men who have studied them, through the wide dissemination of the ideas they contained.

But the influence of the Book of Mormon has often been direct on the masses. Men and women have read it by the hundreds of thousands, and been remade by its powerful words and story. And this has been going on for a hundred years in all the civilized nations of the globe. It is written, not in the learned words of the scholar, but in the common vernacular of the people. In its pages are the things that the masses can understand, because they are the things and the ideas they themselves have experienced in one form or another.

A Scottish woman in the early days of the Church, a convert and the wife of a sea captain, once put in the bottom of her husband's trunk a copy of the Book of Mormon as she packed it for him. He was not a member of the Church, and would never either talk about religion or read any of the literature concerning it, and he was very bitter over the fact that his wife had joined "Mormonism." This placing of the Nephite Record in his way was the last daring resource of his tactful wife.

He came back from the ocean voyage on this occasion a convert to the faith, and was baptized as soon as he landed on his home shores. The Book of Mormon had done it. Things going wrong with him on the trip, he ransacked his trunk for something to



read, and ran upon this book, the only piece of reading matter there. In sheer hunger for something to occupy his mind with, he read it through more than once—with the result stated.

There have been a great many cases like that, where people have been led into the Church in some humble way by the Book of Mormon, that no one has known of the means through which it was done.

But the influence of the Book of Mormon has been indirect, too, like that of other great world books. That is, people who have not read it have nevertheless been greatly affected by its contents.

They have been influenced by some of its dynamic sentences: "I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." That is from Nephi. And Lehi says, "Adam fell that men might be; and men are that they might have joy." These, and many like them, have become so commonplace among our sayings that doubtless there are persons who do not really know their source.

And people have been influenced in their lives by some of the scenes in the Book of Mormon, although they may never have read these in the Record itself. That one where Lehi's family wanders in the wilderness on their way to the Promised Land, because God has commanded them; the scene in which the converted Lamanites lay down their lives rather than take up their swords to shed human life; that one in which the faithful Teancum steals out at night to plunge a javalin into the heart of the enemy of his people and loses his own life in the act; the picture of the last days of Moroni, son of Mormon, as he snatches a few moments from his dangerous situation to set down the last words in the gold book his father has left him—those words that have been quoted a million times about how to test the truth of the Book of Mormon. These all, and others as vivid, have become indelible on minds that have never gone to the place where they are to be found in detail.

And the influence of the Book of Mormon has always been good. That is the final test of the worth of a book. Not whether it is well written, not whether this one or that one wrote it, not the question of time or place, but how does it affect the reader—this is to go to the heart of a bit of reading of any sort. Tens of thousands of men and women in modern times can testify that the Nephite Record, in the language of the book itself, has "led them to righteousness" in their lives. It has helped them to bear the burden in the heat of the day.

Among the indirect effects of the Book of Mormon not the least by any means is that which has come to the descendants of those about whom the Record tells—the American natives.

The Latter-day Saints have sympathized with the American

Indian, because through the Book of Mormon they knew how he came to be what he is. And they have always sought to treat him with humanity and kindness.

The Book of Mormon has created this attitude.

The Nephite Record had no sooner been published in English than some Church members went to the borders of the United States to see what could be done to redeem the natives there through the record of their forefathers. This was known as the Mission to the Lamanites. It did not succeed in the way the missionaries hoped, but it exhibits the attitude of the early Church toward the descendants of Lehi and Mulek.

Later, when the saints came West, one of their problems grew out of their relations with the Indians. But it was the Book of Mormon ideas that solved this problem for the "Mormons." Said Brigham Young, "It is better to feed than to fight the Indian." His general policy with them was to seek to help them, rather than to antagonize them, to deal out justice rather than cruelty and deceit. And this policy was followed in the main. The result was that the "Mormon" people here had less trouble with the natives than did any other colonists in the nation.

Nothing better expresses the spirit of the saints in their relation to the Indians than the work of Jacob Hamblin, the "Mormon" Leatherstocking, as he was often called.

Shortly after he came to Utah he was sent at the head of some men from Tooele to capture a band of Indians that had stolen cattle belonging to the settlers there. On reaching the camp of the natives, he induced the leaders to go with him to Tooele, on the promise that their lives would not be endangered thereby. But when Hamblin got to the settlement with his prisoners, the leader of the colony ordered the natives to be lined up against the wall and shot to death. Hamblin protested, but to no avail.

In the end he sprang in front of the line of red men and said to the white leader:

Let me be the first one to be shot. I gave my word of honour to these people that they would be spared. If that word is not to be honoured, then I will die with them.

And he explains that, just before this, he had a very strong feeling that if he never harmed these barbarians, he would never be harmed by them. "I would not have hurt them," he adds, "for all the cattle in Tooele Valley!"

During the rest of his life he devoted himself to the education of the Indians. He studied them, he ate with them, he conversed with them, he worked with them, and he prayed with them in their own simple way. Also he never deceived them. And to the end of his long life his name among the Indian tribes hereabouts was the synonym of integrity and fair dealing. He got into many

close places during his life, where his life was at stake, but his record always pulled him through unscathed.

And the influence of the Book of Mormon will yet redeem the red man—not only the few hundred thousand in the United States, those on its reservations, but also the millions of other descendants of Book of Mormon peoples in Mexico and South America.

Probably those fine spirits who indited the pages of the smaller and the larger plates of Nephi, as well as the last of the Nephite historians, never dreamed that their work would have such a profound influence on whites and reds generations after they themselves were in their graves. But such has been the fact. Thousands upon thousands of men and women in the last hundred years bless the names of those writers for having brought peace and hope into their hearts and goodness into their lives; and doubtless many millions yet to come will do the same.—(Published in *The Relief Society Magazine*, June, 1932.)

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## FROM THE MISSION FIELD

**Doings in the Districts:** *Belfast*—At a baptismal service July 7th, three persons entered the Church, the ordinance being performed by Elders Howard F. Wood and William R. Houston. They were later confirmed by Elders Howard F. Wood, George H. Curtis and President W. Cleon Skousen.

*Hull*—Elders Louis W. Meadows and Carl G. Agren baptized three persons in the sea, July 16th, at a service held at Mabelthorpe, Lincolnshire. The applicants were later confirmed members of the Church by Elders W. Fletcher Llewellyn, Harvey F. Freestone and President Dan L. Frodsham.

*Newcastle*—A well-attended Sunday School social was held in the South Shields Branch, July 6th. Proceeds of the evening were assigned to the branch fund.

Gateshead Branch enjoyed a "Pie and Pea" supper July 7th. The affair, which was conducted in the home of one of the branch members, was attended by a large number of enthusiastic members and friends.

Games and a light luncheon were the highlights of a special social held by the West Hartlepool Branch, July 7th.

*Nottingham*—Elders from the Birmingham, Sheffield, Hull, Manchester, Leeds, Liverpool and Nottingham Districts gathered at Matlock in the Nottingham District on July 4th, to celebrate Independence Day in true American style. The weather was perfect, the "turf sound," the food tasty and everything just as it should have been to insure a real good time. The day was spent in playing baseball, swimming and hiking. Everyone declared the activities a complete success and retired with aching bones yet happy thoughts.

Windmill Hill at Woodhouse Eves, a noted Leicestershire beauty spot, was the scene of a combined Sunday School outing sponsored by the Leicester and Loughborough Branches, July 9th. Between forty and

fifty people enjoyed a day of sport and healthy contact with nature, climaxed by a beautiful sunset.

*Norwich*—Seven people were baptized July 17th, near the Lowestoft Beach, by Elders Arthur J. Morgan and Eric J. Seach. Confirmation was made by President Elman T. Woodfield, Elder Eric J. Seach and local Elders Frank M. Coleby, John F. Cook, William H. Daniels, Sidney W. Coleby and Charles M. Coleby.

*Sheffield*—Four persons entered the Church July 9th, through the waters of baptism at a ceremony held in the Sheffield chapel. The ordinance was performed by local Elders Robert H. Briggs, Fred K. Birkhead and Elder Allen N. Adams. Confirmation was effected the following day by Elder Adams and local Elder Birkhead.

### THE GAMEFISH

It's easy to drift as the current flows ;  
 It's easy to move as the deep tide goes ;  
 But the answer comes when the breakers crash  
 And strike the soul with a bitter lash—  
 When the goal ahead is an endless fight,  
 Through a sunless day and a starless night,  
 Where the far call breaks on the sleeper's dream,  
 "Only the gamefish swims up-stream."

The spirit wanes where it knows no load ;  
 The soul turns soft down the Easy Road ;  
 There's fun enough in the thrill and throb,  
 But Life in the main is an uphill job ;  
 And it's better so, where the softer game  
 Leaves too much fat on a weakened frame,  
 Where the far call breaks on the sleeper's dream,  
 "Only the gamefish, swims up-stream."

When the clouds bank in—and the soul turns blue—  
 When Fate holds fast, and you can't break through—  
 When troubles sweep like a tidal wave,  
 And Hope is a ghost by an open grave,  
 You have reached the test in a frame of mind  
 Where only the quitters fall behind,  
 Where the far call breaks on the sleeper's dream,  
 "Only the gamefish swims up-stream."

GRANTLAND RICE.

#### CONTENTS

"Mormonism" and Society ...	481	Side Lights on the Book of Mor-	
Science and Religion ...	484	mon ...	490
Editorial :		From the Mission Field ...	495
The Man and the Dragon ...	488	Poetry : The Gamefish ...	496

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